

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. IX.

HONOLULU, T. H., JANUARY. 1917

No. 8



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Hawaiian Church Chronicle

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VOL. IX. HONOLULU, T. H., JANUARY, 1917 No. 8

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

JANUARY, : : : 1917

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.
Advertising rates made known upon application.

CHURCH CALENDAR.

- Jan. 1—Circumcision. (White.)
- " 6—The Epiphany. (White.)
- " 7—1st Sunday after Epiphany. (Green.)
- " 14—2d Sunday after Epiphany. (Green.)
- " 21—3d Sunday after Epiphany. St. Agnes. (Green.)
- " 25—Conversion of St. Paul. (White.)
- " 28—4th Sunday after Epiphany. (Green.)
- Feb. 1—(Green.) (White for Evē.)
- " 2—Purification B.V.M. (White.) Fast.
- " 4—Septuagesima. (Violet.)
- " 11—Sexagesima. (Violet.)

WONDERFUL AGE.

It is a wonderful age when men are drawing nearer to each other in the common sense of Sonship with God.

One who often writes to the Bishop of Honolulu is Brother Joseph Dutton of the leper settlement at Molokai, but how he knew that the Bishop was born on December 26th is a mystery. Anyway, he wrote and said: "Others may send gifts, and you may find them of use or pleasure. But I am sending you the best I know how to give—my loyal and lasting admiration and friendship. Birthday greetings, December 26, 1916."

When one thinks of Brother Dutton's age and his cares, one wonders how he has time to think of those outside. When the writer is in the Eastern States, he usually meets Canon Nelson of the Cathedral of St. John the Divine, New York. He and Brother Dutton were comrades together in the Federal Army in the sixties. Brother Dutton volunteered in Wisconsin and was as brave a soldier of his country as he has been a soldier of the Cross.

Another who has kept in touch with Brother Dutton all these years is Bishop Gray of Southern Florida, who resigned his jurisdiction three years ago.

Brother Dutton often sends clippings of papers which he thinks will interest us, and in warmly assenting to an article on modern dancing which appeared in the *Church Chronicle* he has sent writings of his own and others on the subject.

OTHER GREETINGS.

It was a great pleasure to receive from Archbishop Eudokim of the Russian Orthodox Church in America, greetings which came about the time of the Russian Christmas. He sent the Island Bishop: "Heartiest greetings and good wishes for a happy Christmas and the brightest of New Years."

About the same time came greetings from the Rev. Leonard J. Turkevich, Dean of the Russian Cathedral, New York City, who sent us: "Kind thoughts and all good wishes."

From Roman Catholic on the one hand and Russo-Greek on the other, to the Anglo-Catholic Bishop in Honolulu, is something to be thankful for.

For many years the writer has preached and written upon Unity, but he never expected to be the recipient of such loving Christmas messages from these two great branches of the Holy Catholic and Apostolic Church.

STILL MORE.

But, as if these exhibitions of good feeling were not enough, he was the recipient also of kindly words and generous gifts for the work which he is trying to do from Protestant friends, descendants of the old Missionaries of Hawaii. Names and amounts we are asked to keep from publicity, and in some instances names have not been revealed. But is it not a blessed thing that here in these far-off Islands the American Bishop of this historic Church, which has been often called a Via Media, should be so blessed as to have as friends fellow Christians of so widely different ideas and yet all wishing him God-speed in friendliness, good-will and, we believe, with a steadfast belief among all that we serve One God, have faith in One Lord Jesus Christ, are moved by the same "Holy Spirit," and have a fun-

damental unity of birth in One Baptism which gives us a relationship which no human differences can destroy.

God bless dear Brother Dutton, and may the Light at eventide be bright for him.

God bless Archbishop Eudokim, and may he be prospered in his difficult task of being the chief shepherd of his scattered people.

God bless the dear friends who have been so helpful by kind thoughts and generous gifts.

Yes, this is a wonderful age, and this Hawaii a wonderful land, for the spirit of the Islands brings people to be kindly and helpful, and leads them to have a wide vision.

MORE YET.

A Japanese said to the writer, "Bishop, does it not show in a wonderful way the power of the Gospel? Here is one of our clergy born of German parents taking into his house the Russian priest and his wife until they got settled—and then to think that the Japanese, who were at war with the Russians a few years ago, are glad to have them use their Church, and a Bishop of the old Anglican Communion is a father to all of us."

Yes, it is wonderful. It reminds us of what we heard Bishop Whipple once tell. He said that he had recently officiated at the burial of an Indian, and as he saw the body of the deceased borne up to the chancel steps he looked and saw that the bearers on the two sides were Indians who a few years ago were mortal enemies and both of them hereditary foes of the tribe to which the dead man belonged. Yes, if a man lets Christ into his heart He expels hatred and fills the heart with love and good-will and all that makes for peace.

THE EASTERN CHURCH.

The coming of a Russian priest here has led many people to ask us what the Russian Church is. Some people have asked whether it was Roman Catholic, and we may state at once that from the earliest times the Eastern Church has opposed in every way possible the claims of Rome to universal supremacy.

To understand the Greek Church we must go back to the beginning of Christianity. Those familiar with the New Testament and subsequent history will

know that the Apostles and their immediate successors founded the Church of Christ in numerous Greek-speaking countries, such as Syria, Egypt, Asia Minor, Thrace, Macedonia. Later these were called Greek Churches to distinguish them from the Church in Latin countries where the Latin tongue prevailed.

In the early days the development of Church Government was somewhat rapid. Anyone who reads the New Testament and early history in an unprejudiced manner will see that it is evident that only those who were ordained officiated at the Holy mysteries of the Church. It was only in later years, when men took upon themselves functions in the Church which had heretofore always been performed by ordained men, that they began to assume that the Christian ministry amounted to nothing as far as ordination is concerned. The New Testament shows us plainly that Christ ordained men, and the earliest Christian writer, Ignatius, says that before the Apostles fell asleep they appointed others in their stead.

The Church throughout the world was spread by a ministry descended from ordination derived from the Apostles, who in their turn had been ordained and sent forth by Christ Himself. This is what is meant by Apostolic succession. It is reasonable, it is according to history, it appeals to common sense, and the only alternative is that any man can take upon himself the Christian ministry if he feels like it.

In the New Testament it is said that "no man taketh upon himself this honor," but there are many today who scoff at the idea that any office in the Church can be communicated by men, and, curiously enough, such persons admit willingly that officers in the army and navy and civil service have to be appointed or "ordained," if you like to use the word, by those having authority to do so.

There are two views, then. One is that the Church comes from God and brings God's Word and Grace to men; and the other is that the Church is a company of men trying to find out about God by searching the books of the Bible and nature and their own minds and hearts.

But to return to the subject of the early Church. It soon adopted the idea of districts and provinces, which were co-extensive with the divisions of the Roman Empire. The diocese as such was a development, and the Patriarch over the Church in a wide area was the Bishop of the chief city in the Roman province. There were originally patriarchs in Rome, Constantinople, Alexandria, Jerusalem, Antioch and elsewhere.

When Constantine moved the capital of Rome to Constantinople, the patriarch of the last-named city became of great importance. A conflict at once began between the Bishops of Rome and Constantinople on the subject of preëminence. From the fifth to the eleventh centuries there was growing estrangement, with attempts at reconciliation. "The estrangement and final rupture were due to the overweening pretensions of the Roman Bishops," so say historians.

The services of the Greek and Latin Churches were not alike, although, of course, in the Eucharist there were the Kyrie, Sanctus, Credo, Prayer for the Church, Gloria in Excelsis, etc. The trend of Greek theology was not like that of the Latin theologians. The final break came in 1054. The fact that the Latin Church had added to the Nicene Creed the words, "and the Son," in dealing with the procession of the Holy Spirit, had much to do with the controversy, because Rome had added the word "Filioque" without the sanction of the whole Church in general council. In 1054 the Bishop of Rome excommunicated the Bishop of Constantinople, who in turn excommunicated the Bishop of Rome.

The services of the Russo-Greek Church, as the Eastern Church is sometimes called, consist largely of worship, preaching being the least part of it. The Eastern Church includes the Greek and Russian, Servian, Roumanian and Bulgarian Churches, and it is in close relation with Catholic and Apostolic Churches scattered in Asia. The language used in the Greek Church is Greek, and in Russia is old Slavonic. A change has not been made to the modern Russian tongue, but we are told that the people understand what is said.

When some provinces became politically connected with Austria, certain parts of the Greek Church came into Communion with Rome on condition that their priesthood was recognized, that the priests be allowed to marry, and that they worship in their own tongue. There are many of these Uniats (as they are called) in the United States, and Roman Catholics who live near them are surprised to see other Roman Catholics with married priests. Archbishop Eudokim in New York told us that many of these Uniat Congregations are now placing themselves under his jurisdiction.

People of England and America are disposed to look down upon Eastern Christianity. It would do such very much good to read a book, "The Way of Martha and Mary," on the religion of the Russian people.

The Eastern Church has her faults,

but we have ours, and the way to a better understanding is not to approach the subject with the bristles of our prejudice aroused, but with love to all.

The Russo-Greek Church is Catholic in its belief; in its orders it is Apostolic; in its teaching and aim it is Holy. To cultivate good relations with 120,000,000 of people is wise and just, though we do differ widely in methods and in our manner of worship.



INTERESTING ANNIVERSARY.

A Bishop naturally receives many invitations, and those to meetings which are historical anniversaries are always interesting to him. He lately received an invitation from the Rector, Wardens and

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Vestry of St. John's Church, Washington, D. C., to the celebration on the 13th and 14th of January of the 100th anniversary of the founding of St. John's Church.

We note that on January 13th, at the Anniversary Service, addresses will be delivered by the President of the United States, the Bishop of Washington, Senator Henry Cabot Lodge, the Rev. Wallace Radcliffe, D. D., and Rear Admiral Charles H. Stockton, U. S. N.

On Sunday, January 14th, at 11 a. m., the sermon will be delivered by the Rt. Rev. Wm. D. Leonard, D. D., and at Evening Prayer by the Rev. George William Douglass, D. D.; both of these men were former rectors of St. John's Church.

St. John's has often been called "The Presidents' Church," because so many presidents have worshipped there. On one occasion Bishop Restarick, after making an address at St. John's, was met at the door by two ladies, who were sisters of Admiral Wilkes, whose reports on the Hawaiian Islands, published by Congress, are most valuable.



CHANGE AT IOLANI.

When the Rev. Frank Saylor resigned from the principalship of Iolani four years ago, the Bishop asked the Rev. Leopold Kroll to take charge. This he did, and did excellent work.

In December Mr. Kroll came to the Bishop and said that his work among the Hawaiians was such that he felt that he must resign the position as principal. The work at the Cathedral and at Kapahulu had grown so that it demanded all his time, and besides this he had in mind the starting of another Mission.

Mr. Kroll recommended that Thurston R. Hinckley, a teacher at Iolani, should be appointed principal.

On consultation with Mr. Hinckley, he agreed to accept the position and at once discussed certain improvements.

Mr. Hinckley is a loyal Churchman and has been principal of several public schools in the Territory. He at once took hold of his duties, and when the school opened on January 8th, everything was in order. There is an excellent corps

of teachers at Iolani, and the outlook for the term is very good. Mr. Hinckley is a capable and experienced teacher and has the confidence of all concerned.



IMPRESSIONS OF THE EPIPHANY UNITED SUNDAY SCHOOL SERVICE AT ST. ANDREW'S CATHEDRAL.

By the REV. J. TOWNSEND RUSSELL, D.D.

My impressions of the service of the United Sunday Schools of St. Andrew's Cathedral Parish on the afternoon of the first Sunday after Epiphany were colored somewhat by my emotions. I was deeply moved. The emotions passed, but the impressions remained indelible.

What were the striking characteristics of this service?

First: It was unique in its composition. I doubt if anywhere else such a congregation could be found; not worked up and "staged," but natural and normal. Here were exhibits of missionary endeavor, in one Missionary Diocese, but in many languages, among many nationalities, brought together in one united service as easily and as simply as any parish Sunday School in any American city might be assembled.

Then, this service was remarkable for numbers. The large Cathedral was filled to capacity. I could not but wonder what disposition would be made of the congregation at the greater similar service on Easter day.

Then there was the singing. Here were children of many races and tongues, singing together with genuine enthusiasm the familiar and precious hymns of Epiphany and Christmas-tide. It seemed for the moment that I had a glimpse of that great assembly in Jerusalem on the first Pentecost. But, instead of people of one tongue speaking in many unknown tongues, here was a congregation of many tongues praising God in the tongue wherein we were born; Chinese, Japanese, Koreans, and South Sea Islanders, English, Portuguese and Americans, and many shades of intermingled nationalities. We heard them sing in our own tongue the wonderful works of God.

And I thought what a joy it would be

to that great army of Mission supporters in America if they could see and hear what I have seen and heard.

The Bishop's affectionate and fatherly instruction was a revelation in missionary effort in action. He drew a contrast between heathen religions and the Christian religion. He used as illustrations some heathen idols, holding them up to

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the view of the congregation. He asked pertinent questions, which brought out animated and intelligent answers. Some of these idols must have been familiar enough not long ago, in the homes of many of the children.

And then there was the color scheme, striking and beautiful in variety. Many of the children were dressed in the native costume of their homeland, representing a country where Christ is little known and a time not long ago when he was not even known to these.

I do not know that there is any necessary connection between Christianity and clothes, only we seem to find that along with Christianity and Christian civilization comes a gradual change to the fashions of Christian countries. I could wish that this were not so, for it seems to me we lose much of the picturesqueness and spice of life when all men dress alike. However this may be, the point here is that this congregation represented very largely a people who had not long been Christian.

Another striking feature in this remarkable service was the great processional that formed in the Cathedral and marched out into the Close, forming a great circle that might have enclosed the Cathedral itself, all the while singing in splendid unison, for the great organ could be heard through the open windows, so that those inside the Church and those outside were constantly singing together. They marched back through a side aisle and through the semi-circular cloister behind the high altar, and down into the main body of the Church again, but even with this long line, there was not room enough for all without overlapping.

One more striking impression remains with me. It was the face of the Christ-child in the faces of many of the children. I am sure they bore in their faces and in their carriage the mark of the new Christ life. It was perfectly evident to me. I have seen foreign-born children in the public schools, and in institutional work, where cultural influences were beginning to tell, but here was the distinct mark of Christianity, a liberation from a bondage of the past, a re-birth into the glorious liberty of the children of God.

THE RUSSIAN CHURCH.

On the 29th of December a young man came into the Bishop's Office and presented a letter from the Russian Archbishop of North America and the Aleutian Islands. The young man was the Rev. John T. Dorosh, a priest of the Russian Orthodox Church, sent here to look after his people.

Mr. Dorosh had been at the Russian service which the Bishop of Honolulu had attended in New York, and had later volunteered to go to the Hawaiian Islands. In November last he was not ordained, and as in the Russian Church a man must be married before he is ordained, he took to himself a wife one week and was ordained the next, and was soon on his way to Hawaii.

The Russian Archbishop has been deprived of a large grant from Russia owing to the war, and so the young couple could be given no money. They came at their own expense, not knowing what there was at this end for their support, but, as the young priest said, "If I could get no support I should have taken some secular work in order to maintain myself and my wife. We were not afraid, although friends advised us not to come." They certainly had the right Missionary spirit.

The Rev. Mr. Dorosh was at once offered the use of Trinity Chapel until such time as he could erect a suitable building as a center for his work among his people. He was further promised the aid of the Bishop in the matter of securing funds for a stipend.

Mr. Dorosh, or Father Dorosh, as his people call him, at once got in touch with Russians, and in two days began to train a choir so that he might have services on the Russian Christmas, January 6th—our Epiphany.

On Sunday morning, December 31st, Mr. Dorosh entered St. Andrew's Cathedral with the Clergy and sat in the sanctuary. The Bishop before his sermon spoke a few words in regard to the proposed work and asked the aid of those present. He read the letter from Archbishop Eudokim, which is as follows:

"The Right Rev.

Henry B. Restarick, D. D.,
Bishop of Honolulu.

"Dear Sir:—I, the Archbishop of the Russian Orthodox Church of the United States of America, am sending to your Grace and introducing the Rev. John T. Dorosh, a young able-bodied missionary of good mind and strong character.

"Kindly take him under your jurisdiction for the time being and render him all the services and instructions necessary for his work.

"With all good wishes,

"Your obedient servant,

"ARCHBISHOP EUDOKIM."

To say that this is a remarkable document is saying but little. A gentleman in the congregation, who was at one time judge of the Supreme Court, said later to the Bishop that the letter impressed him as a memorable document. "To think," he said, "that after so long a

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period of separation, due to so many causes, a Russian Archbishop should write to the Bishop of Honolulu such a letter is, to my mind, a wonderful occurrence. Honolulu is certainly the center where passion and prejudice and misunderstanding fall away before great questions and a common work."

After the service one gentleman pledged \$120 for the year, and the judge and another promised to send checks. The Bishop wrote to the plantation agencies, and the first pledge which he received was from Alexander & Baldwin, Ltd., who promised \$250 a year and paid a half of it at once.

During the week following the young couple found a small house at \$16 a month, and Miss Drummond of the Cluett House, an experienced buyer, helped them in the purchase of modest furniture. While this was being done the Rev. Mr. Kroll and Mrs. Kroll took them into their house.

Mr. Dorosh and his wife are both American citizens, born in the United States of Russian parents, and they have lived all their lives not far from New York. Mrs. Dorosh is a teacher trained, able and anxious to teach cooking, sewing, and all that is useful in making good homes. They both set to work at once visiting the people, making arrangements to open a school, getting together those who could sing, etc.

On January 6th, at 7 p. m., a service of preparation was held in Trinity Chapel, at which nearly 200 people were present. Next day a service was held at 9 a. m., after which the people were gathered for a meeting and the Bishop was asked to speak to the people, which he was glad to do. He told them of his visit to the Archbishop in New York and of his interest in them. He asked those present to help the priest in every way possible, promising them that he himself would also do all in his power.

On Monday, January 8th, a school was opened with 25 children present.

Business men and others in Honolulu have for years seen the crying need for work of this kind among the Russians, and Mr. and Mrs. Dorosh have the purpose of training the young that they may grow up good and useful citizens.

Mrs. Dorosh brought to Bishop Restarick a photograph of the Russian Archbishop, on which was inscribed the following:

"With compliments of His Grace the Most Reverend Archbishop Eudokim of North America and Aleutian Islands to the Right Reverend Henry B. Restarick, D. D., Bishop of Honolulu."

This inscription was written by his secretary and followed by the Archbishop's signature and his seal.

The photograph is of the Archbishop fully vested in beautifully embroidered robes and miter, and carrying a pastoral staff in his hand.

The above we are sure will be of interest to our people, and we are sure also that they will be ready to encourage and help the work which Mr. Dorosh has come to do.

The Bishop took Mr. and Mrs. Dorosh to the meeting of the Woman's Auxiliary at Mrs. von Holt's on January 9th, and introduced them to the large number of ladies present. He told them that the wife of a Russian priest was trained to be a helper to her husband, and among other things it was her duty to make the bread for the Holy Communion. He told them that the affectionate name used by the people for their priest was Batushka, or "little father," and for the wife Matushka, or "little mother," and that they hoped to merit those affectionate names by their work for their people.

CATHEDRAL REGISTER.

BAPTISMS.

- Dec. 3—Mildred Pauahi Hay Wodehouse, by the Rev. L. Kroll.
- " 10—Mary Ramona Petrie, by Canon Ault.
- " 19—Peter Mark, by Canon Ault.
- " 21—Catherine Alexandria Taylor, by Canon Ault.
- " 22—Muriel Ilima Lopes, by the Rev. L. Kroll.
- " 25—Charlotte Fredericka Leilani Kroll, by the Rev. L. Kroll.
- William Esse Huia Williams, by the Rev. L. Kroll.
- Mapuana Rowena Mossman, by the Rev. L. Kroll.
- " 21—Allan Hooper Davis, by Canon Ault.
- Richard Warren Davis, by Canon Ault.

MARRIAGES.

- Dec. 13—Harry Minott Riddell, Sarah Ruth Avera, by Canon Ault.

BURIALS.

- Dec. 3—James Hoff, aged 81, by Canon Ault.
- " 15—John J. Clark, aged 17, by Canon Ault.
- " 19—Jack Longley, by Canon Ault.
- " 19—Margaret Ethel Schmidt, aged 42, by Canon Ault.
- " 28—Mary Raymond Crandell, aged 76, by Canon Ault.

General Offerings	\$ 799.85
Hawaiian Congregation	144.80
Communion Alms	23.37
Specials	180.05

Total\$1,148.07

Number of Communion made during December 449

THE CATHEDRAL CHRISTMAS SERVICES.

The Cathedral, as usual, was tastefully decorated under the supervision of Miss von Holt. We can not have the traditional decorations of Northern Europe and the United States, the fir and kindred trees, so we are obliged to have palms. But it is fortunate that we have the Poinsettia with its brilliant red.

At 6 a. m. the Holy Communion was celebrated by the Rev. L. Kroll, and there were 69 who received the Blessed Sacrament. The Bishop assisted by distributing the Bread, as he did also at 7 a. m. and 9:15 a. m.

At 7 o'clock the Rev. Canon Ault was the Celebrant and the Communion made numbered 79. The offering was \$45.20.

At 9:15 a good congregation was present. The Hawaiian choir always suffers at Christmas, because many who sing are students at the Priory who go home for the holidays.

At 11 a. m. the Bishop celebrated the Holy Communion and preached. The Rev. J. Townsend Russell, D. D., Rector Emeritus of St. Thomas' Church, Brooklyn, N. Y., read the Epistle at this service and assisted in administering the Chalice.

The Communion made at the Cathe-

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Sachs'

Honolulu, T. H.

dral on Christmas Day are not as numerous as they should be and are not as large in proportion to the whole number as they are in Parishes and Missions in the Islands. They may compare in numbers with parishes on the Mainland, but that is not what we want. At St. Elizabeth's all the communicants except four received the consecrated elements. At St. Peter's Church 123 persons made their Communions, which is about 78 per cent. If the Cathedral had reached the same proportion there would have been 725 communicants. Some of the communicants at St. Clement's at the midnight celebration were members of the Cathedral, which accounts for some.

Many are accounted for by the fact that they go out of town for the Christmas holidays.

But, even allowing a good margin for these, we are led to the conclusion that many who are carried on the Parish Register as communicants are seldom seen in Church and, further, that many as dead wood should be dropped. It is of no use to count people as communicants who have ceased to be so. We once knew a man who was ordained deacon in this Church. Five years later we saw his name in a list of members of a Baptist Congregation, with which he had nothing to do for six years. The name had never been dropped.

In the revision of the Parish Register those who desire their names to be retained must have shown by coming to Communion that they wish to be continued on the register as communicants of the Cathedral Parish or Hawaiian Congregation.

The music in charge of R. R. Bodé was well rendered. Matins were choral, and the usual portions of the Eucharistic office which are sung were devotional. The Anthem was well selected and well sung.

St. Andrew's Sunday School Christmas festival took place on the evening of the Saturday before Christmas. A goodly number were present, although not so many as we had hoped to see—perhaps on account of the very bad weather. Everyone spent a very happy evening, and our sincere thanks go to the Misses Raymond and their corps of helpers, for making the entertainment so instructively enjoyable. The Mystery Play, "Bethlehem," presented by them was decidedly a success in every way, and we are truly sorry that circumstances prevented it from being repeated on the following week.

The children met soon after seven o'clock and enjoyed a very beautiful Christmas tree; then, after a short ser-

vice consisting of hymns, the creed and the collects, came the Mystery Play, and then the distribution of 'candy,' which brought the evening to an end.

The children of St. Andrew's Sunday School did not receive any presents this year, but voted to give the money towards the care of a French baby. This is the third year that they have so spent their money, and the beauty of it all is that they do it of their own free will and are tremendously interested in it. The truth of the words of our Blessed Savior, "It is more blessed to give than to receive," was plainly to be seen on the faces of our children when they were discussing where their money should go, for they were certainly very happy about it.



ST. ELIZABETH'S MISSION.

Christmas was heralded weeks ahead of time at St. Elizabeth's by the arrival of six large mail bags from our generous benefactors, the Proctor family. The bags contained over 300 gifts selected to suit all ages, and included not only the usual assortment dear to childish hearts, but a number of beautiful Madonna Calendars as well, sent especially to the faithful women of the Settlement. Strong feelings of gratitude rose in the heart of one worker as she helped mark the gifts, over the fact that the Chinese children who were to receive them knew about the Unspeakable Gift of God, because the previous year she had played Santa Claus in a Jewish Settlement and distributed gifts to dear children who did not in the least understand the spirit and reason of the giving.

Without help or direction from anyone, the Chinese decorated their own St. Elizabeth's Church for the great festi-

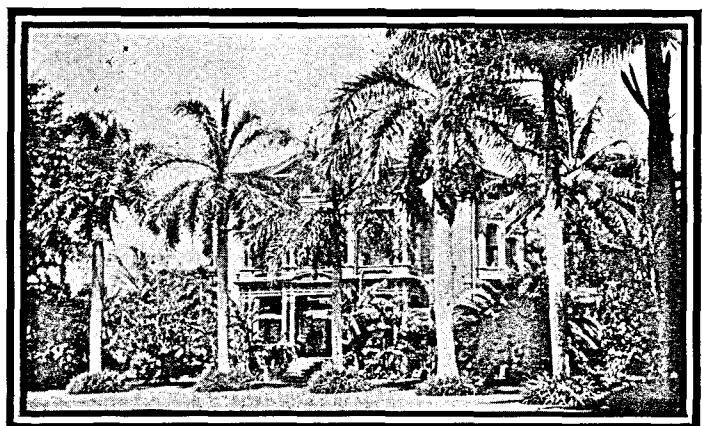
val. Huge palm leaves were used to form a Gothic arch at the chancel, and others were placed along the side walls of the Church. Potted palms, ferns, and whole banana trees, with their graceful drooping leaves, were used elsewhere about the Church to good advantage, while the gorgeous poinsettias on the Altar completed the Christmas coloring. Above all, in the exquisite Tiffany window, the motherly figure of St. Elizabeth, bending over the Christ Child and St. John, looked down benignly upon another Christmas scene. Christmas Day following Sunday, with no interval between, brings a season rich in Church services and celebrations.

On Sunday morning at 9:30 and 11 came the Bishop's visitation to both the Korean and the Chinese congregations. At the first service there were 15 candidates for Confirmation, and six at the second. It is a touching and heartening sight to see a full Altar rail of new-born Oriental Christians coming to receive the laying on of hands. The Bishop's message to them "to grow" through prayer, Bible reading and attendance upon the Holy Communion was as applicable to the old Christians present as to the new.

On Sunday evening at seven o'clock came the union Carol Service of the Korean and Chinese congregations. The Church was taxed to its capacity, and the crowds reached to the very street. In addition to the carols the choir sang Gounod's "Though poor be the Chamber," and the service ended with the singing of "Holy Night" very softly by the choir, while all heads were bowed. It should be borne in mind that all who sang learned of Jesus Christ at St. Elizabeth's.

Following this joint service, the Christmas tree exercises of the Koreans were

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held in the Settlement House about the gaily-decorated and electric-lighted tree. An elaborate program in English and Korean had been carefully prepared for the occasion. The Misses Walker, who have charge of the Korean Sunday School, trained the children in the English numbers, which were given in a very creditable manner. On the program were Bible recitations and songs by the children. One of the songs in Korean, written especially for the occasion by several members of the congregation, afforded much interest to those present. The program was concluded with an original pantomime done by several Korean women in costume, of "The visit of the Three Wise Men to Herod, their direction by an angel to the Christ Child, and their subsequent visit and presentation to Him of their gifts." While the pantomime was most excellent, its chief value lay in the fact that it was an expression of the women's own interpretation of the Wonderful Story, and one wondered if the poor little doll in its pasteboard box mounted on a kitchen chair was designed to show the poverty of the surroundings of the Christ Child. At the conclusion of the pantomime the gifts were distributed to the children, and here the Korean women had rendered a valuable service in collecting the more than \$80 that had been expended upon them. In the crowded rooms and lanais were a number of people who came many miles from several plantations to be present, which bore ample testimony to the vital leadership of the new Korean Deacon, the Rev. John Pakk. He is a faithful shepherd of his flock, always on call to his people for their every need, and is doing an excellent social as well as spiritual work among them.

On Monday, Christmas seemed to be continued rather than begun, with a celebration of Holy Communion at seven for the Chinese, at which 18 made their communion. At 9:30 the Koreans had 24 communicants at their celebration, and at the 11 o'clock service for the Chinese 45 communions were made. The offerings on Sunday and Christmas Day paid in full the apportionment of \$21.70 for General Missions. Christmas evening the same tree shed its joy and radiance for the Chinese, and its fragrant green boughs wafted a greeting from home to those whose thoughts were turning ever and anon to the land of the "pointed fir." For this occasion the Chinese Day School children had prepared a little playlet entitled, "The Garden of the Christmas Child." All the palms, ferns and flowers available were pressed into service and arranged about the Christmas tree until the "stage" was transformed into a veritable garden. Miss Johnson, garbed as "Father Time," announced to the children the coming of the "Christmas Fairy." Miss Hill, who emerged from an improvised tall "clock," invited the children to her garden, and all followed her through the "clock," singing as they went to the garden, which was revealed when the curtains were raised. A dance given by six little "Fairy Sisters," barefooted and in pretty Chinese clothes, was followed by several appropriate songs and speaking parts. Then came the great event for which every little heart awaited, the expectant calling of a name and the delighted receiving of a gift. An unusual number of the mothers of the Day School and Sunday School children were present for the exercises. Every available corner inside and out was filled, and all seemed happy and con-

tented. Many of the mothers present were not Christians. Shall we not pray that the Christ Child may come speedily to their hearts, transforming them with the glory of His love to all mankind, and that the suffering nations may accept Him as the Prince of Peace, ere another Christmas shall dawn upon the world.

A. S. D.



CHRISTMAS ENTERTAINMENT AT KAPAHULU.

St. Andrew's Hawaiian Sunday School and the boys from the Kalihi Home celebrated their Christmas festival this year at St. Mark's, Kapahulu, on Saturday afternoon, December 23.

Although it rained all day in town and many of our friends were kept away, yet the weather at Kapahulu was not inclement and we were able to have the Christmas play out of doors.

Those who braved the rain, mud and ruts were repaid for their effort and saw a gathering of children of all nations carrying out the scenes of the Christmas story in a simple play, a sight which could only be seen here in the Crossroads of the Pacific, where the peoples of the world meet in peace and goodwill.

This is the third year the Christmas play has been given by St. Mark's Sunday School, and the children took their parts understandingly and sang the hymns with spirit. They look forward to this event and consider it a privilege to be chosen to take a part.

The children from town were delighted with the trip to Kapahulu in the two Rapid Transit auto cars, which were donated by one of our good friends.

One of the cars brought the boys from

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the Kalihi Home, many of whom would not have been able to come were it not for this conveyance. It would have been a pity if the little ones had missed this trip, for only once before had they been outside of the grounds of their institution.

Through the kindness of the Missionary Union, St. Andrew's and St. Clement's Sunday Schools, a New York friend and friends in Honolulu, the 225 children present were bountifully supplied with toys, useful articles, candy, fruit and ice cream. The workers feel very grateful to all who helped to make this a most enjoyable Christmas.



CHRIST CHURCH, SOUTH KONA, HAWAII.

The Christmas service of this Mission, which contains the two Chapels of Christ Church and St. John the Baptist, was held at the former. Christmas Eve was so stormy that we fully expected a wet Christmas. Fortunately, however, we had beautiful weather all day, and as a result the Church was well filled, 34 in all being present, 21 communicating. The Church was, at it always has been during the twelve years of my service here, beautifully decorated. The singing was hearty, everyone doing his best to express in songs of praise his appreciation of the Glorious Message of the Incarnation. Mrs. Robert Wallace was in charge of the organ and music generally. The sermon was on the Incarnation as the Message of Service.

The offering, which was for General Missions, was sufficient to pay our apportionment.

D. DOUGLAS WALLACE,
Priest in Charge.

CHRISTMAS AT ST. PETER'S CHURCH.

The joyful festival of Christmas was warmly welcomed by the congregation of St. Peter's Church, because their hearts and minds had been well prepared by a series of powerful sermons and by visiting of the family by the warden and Biblewoman. They had been stirred up to grasp a higher meaning of the Incarnation of our Blessed Lord. So when the day came they all expected to receive a new inspiration and spiritual help from God on high.

The choir had for months been practicing the Christmas hymns, anthems, songs and carols. And on Christmas Eve, taking three automobiles, under the supervision of the Senior Warden, they went serenading in many Christian homes. It was the first time this had been done and I am glad to say that they created happy feelings in many hearts.

The choir sang carols and hymns at the Bishop's residence at midnight, and he expressed his hearty appreciation.

It may be remarked here that every Sunday white people (strangers) come to St. Peter's to hear the service, and many express their pleasure and astonishment.

St. Peter's Chinese Day School took fully two weeks in preparing a religious program for Christmas tree celebration. The Sunday School and the choir also took part in the exercises, which took place on Saturday, the 23d, of December, in the school room. The hall was decorated with Chinese and American flags, green and red paper hangings and large Christmas bells.

A scene in the manger, with the com-

ing to worship of the magi and shepherds, was drawn on the blackboard with colored chalk and added much brilliancy to the room.

The tree was decorated with utmost care, and consequently attracted great admiration. More than 250 happy faces were gathered in the room to see and hear the blessed story of the birth of our Lord.

The program was made up of singing, recitation, catechising and address, all appropriate to the nativity of our Lord. Two hundred and fifty packages of candy were distributed. The Altar Guild took the work, as usual, cleaning, polishing and decorating the Church, and took special care to brighten the sanctuary.

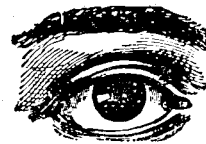
Two celebrations of the Holy Communion were conducted on Christmas Day, one at 7 a. m., the other at 11 a. m. The choir sang beautifully at both services, which added much joy to the worshippers. One hundred and twenty-three persons made their communion on that day. The offertory was \$43, which was \$2 less than the appointed amount for the General Board of Missions. Of course, the sum will be made up.

The vestry made a special effort to have all the Sunday School pupils attend the great united Sunday School service at the Cathedral on Sunday after Epiphany. We found that it was difficult for many of them to make two trips, because their homes were far from town. Therefore a good lunch was prepared for them. After Sunday School and Church service they sat at two long tables and enjoyed themselves. More than one hundred were at the lunch, and afterwards they went to attend the Cathedral service.

We sincerely hope that this year the



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children will take up their Lenten work with more earnestness from the encouragement which will be given to them by their teachers and parents.

Y. T. K.

St. Peter's English Day School, under the patient guidance of Mrs. Pascoe, has been going on in its placid way, with very valuable assistance from Mr. Kong Mau Tet, who gives a daily Bible lesson, immediately after the opening exercises. A hymn, the Lord's Prayer, the Creed and the General Thanksgiving are repeated daily.

At Christmas each boy was presented with a copy of St. John's Gospel in Chinese and one in English. These books form the foundation for the daily lesson. All the present pupils are Punti.

KONG YIN TET.



ST. STEPHEN'S MISSION.

St. Stephen's Mission was organized on May 21st, 1916, with six confirmed and three baptized members, most of them students of Iolani School. The first service was held on the date above mentioned at St. Peter's Church, at 2 p. m. The Sunday School met in Iolani School from 10 to 11 a. m. Service was at first held in the afternoon.

After fifteen Sundays had passed it was found that a morning service would suit the congregation better. The time of service was changed on September 3rd, 1916, to 8:45 o'clock in the morning. Then the Sunday School met to study Bible, Catechism and Prayer Book from 10 to 11 a. m. The members were earnest—they attended the services and Sunday School regularly.

The Mission Committee met four times to plan for the progress of the work. The average Sunday School and service attendance was good. We are glad to say that we were able to arrange with the Rev. Y. T. Kong to have a Holy Communion service every fourth Sunday morning in the month. Rev. Mr. Kong was found able to conduct the service in the Punti dialect.

We were thankful to the Diocesan Woman's Auxiliary, who provided us with a sufficient number of Bibles, Prayer Books and Hymnals. We assure the good ladies that we will make worthy use of the gift.

St. Stephen's Mission celebrated its first Christmas with unspeakable thanks to God that He has so graciously counted this small band of people a Mission of His beloved Son. Some of us made our Christmas Communion with St. Peter's congregation at 7 a. m. We feel that we have a brother to help us and we shall go forward encouraged for a New Year's work.

Rev. Y. T. Kong also conducted the morning prayer at 9:30 o'clock on Christmas Day. Mr. M. T. Kong assisted in reading the lessons and Psalter, and preached the sermon.

We had collected a small, but ample, sum for the Christmas tree celebration, which took place on Christmas Eve. St. Peter's Church members kindly let us use the tree and the school room, with the decorations thereon. More than 100 people came in response to our invitation. Many of them were non-Christians; we hope some of them will come to our service as the result of this gathering.

The program was made up of singing, recitation, catechizing, address and dialogue, all appropriate to the nativity of our Lord. One of the special features was the dialogue of Mr. Liu and Mr. Chow, both being new converts. In the dialogue they presented to the audience the facts which made them Christians.

The address delivered by Miss Mary Kong (daughter of Mr. M. T. Kong) was very well rendered. After refreshments of ice cream, more than one hundred bags of candy were distributed.

M. T. KONG.



CHRISTMAS AT TRINITY JAPANESE MISSION.

On Christmas morning at 7 o'clock the Holy Communion was celebrated and quite a number received the blessing of the Sacrament.

The interior of the Church was prettily decorated with evergreen plants, especially the chancel.

Owing to the busy day of our people who are working in families, and many had gone to their homes at plantations, we could not hold the special service at 11 a. m.

On Christmas night at 8 o'clock we had the Christmas tree for our Sunday School children at Davies Memorial Hall. The program was arranged by Miss Schaeffer, and it was splendidly carried out. Miss Schaeffer had spent one or two hours nearly every day during the previous five days in training the

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children to sing and to recite. Without her we could not have had such a good program.

For our Christmas tree we are very thankful to Mrs. Marx, Mrs. von Holt and the Woman's Auxiliary of St. Andrew's.

P. T. FUKAO.



CHRISTMAS AT THE CHURCH OF THE EPIPHANY.

The Church was very prettily decorated for Christmas by the members of the congregation, the evergreens being sent by Mr. Axtell, Mrs. Clarke, Mr. Lewis and Mr. Cook. On Christmas Eve the shortened service of Evensong and carols was very well attended, and the offertory was for the Christmas tree for the Sunday School. Favored with fine weather we had a good congregation on Christmas Day, and the service was well rendered by the choir. On Twelfth Night (January 6th), we had our Christmas tree for the Sunday School. It seemed a long time after Christmas, but a few of the children filled in the time of waiting by learning little recitations to charm their parents when the day arrived. And they certainly did credit to Mrs. Cousens, who taught them, and charmed everybody by their performance. Certainly I imagine that night was very much enjoyed by everyone, young and old, who were there, and we couldn't very well have taken in many more. Thanks to the choir, the tree could not have looked prettier, and during the evening they were untiring in their efforts to see that everyone had all the ice cream and candy and cake that he wanted. The ladies of the Guild were very generous in providing the cakes and ice cream. The Bishop looked in during the evening and said a few words of welcome to us, many of whom he knew personally and for a long time. Quite a number of old Priory girls were present who have married and settled down in the district, and we are hoping great things of them in the support of the Church. Those who have children of sufficient age send them to the Sunday School.

F. E.



ST. CLEMENT'S CHURCH.

Wilder Avenue. Rev. John Osborne, rector; Rev. Leland H. Tracy, vicar.

The services of Christmas were marked by the deepest reverence and devotion. Not only were there large congregations at the different services, but also all entered into the worship of the day. In the three celebrations of the Holy Eucharist, one hundred and thirteen received the Communion.

The music was most beautiful and appropriate.

The midnight celebration of the Holy Eucharist was choral. It included the fine old hymns, "While Shepherds Watched Their Flocks by Night," "O Little Town of Bethlehem," "O, Come All Ye Faithful." The Sanctus and Agnus Dei were by Gounod. When the recessional, "Hark, the Herald Angels Sing," was sung, the Congregation felt that they had enjoyed a great blessing.

At 11 a. m. on Christmas Day the service was Matins and Holy Communion. The Te Deum was by Garret in G. The offertory anthem was, "The Coming of the King," by Stults.



ST. JOHN'S CHURCH, KULA.

My dear Bishop:

We had a large gathering of people on Christmas Day. The celebration of Holy Communion was conducted at 11 a. m., and in the afternoon at 2 o'clock we had a feast. It took two pigs and many other edible things to suffice the crowd. One pig was donated by Mr. Akana, an old Chinese resident of Kula who years ago had been the owner of Makano sugar plantation. We had much wind and rain during the week, but fortunately had beautiful weather on Christmas Day. People came from Wailuku, Kahului and Haiku in automobiles to attend our Christmas tree exercises, which began at 7 o'clock in the evening. The tree was beautifully decorated. Christmas carols in Chinese, English and the native tongue were sung by the pupils of St. John's School. Addresses appropriate for the day were delivered by the young people. Three hundred packages of candy were distributed. It lasted fully two hours, and everyone was made happy on that day. The money subscribed for the purpose was \$55.00.

Faithfully yours,

SHIM YIN CHIN.

CHURCH OF THE GOOD SHEPHERD, WAILUKU.

The Christmas season was ushered in with rains. It rained most of Friday, December 22, the day of the Sunday School Christmas tree exercises. But toward evening it cleared a sufficient number of hours for the young people and their elders to attend the exercises. At seven o'clock the Parish House had well-nigh a full capacity audience. The tree was ablaze with Christmas candles (electric), and an excellent program was rendered by members of the Sunday School while the coming of Santa Claus was awaited. When Santa Claus arrived he added greatly to the good humor of the occasion, and made his visit one of real jollity. It rained on Saturday; it rained on Sunday, Christmas Eve, and it rained on Christmas morning. But the attendance at the early 7 o'clock Christmas Communion did not fall below that of a year ago. A Baptismal service was held at nine o'clock, and at 10:30, in clearer weather, a large congregation gathered for the Christmas worship. *The Weekly Times* thus describes the service:

Though it rained heavily during the early morning hours of Christmas Day, when the melodious and merry Christmas bells pealed out their joyful message at 10:30 o'clock the sun broke triumphantly through the banks of heavy clouds and threw his radiant light over all, filtering in through the windows of the Church of the Good Shepherd and falling warm and soft on the blood-red leaves of the poinsettias, the tender ferns and palms adorning the house of God in celebration of the birth of Christ. The service

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was, as always, beautiful, the choir singing some pretty anthems, while Mrs. Villiers, the talented organist of the Church, presided at the organ and played with her wonted skill and brilliant technique the glorious Christmas carols and hymns. Rev. J. C. Villiers, rector of the Church, preached the Christmas sermon with much feeling and expression. Celebration of Holy Communion closed the impressive services.

On Sunday, December 31st, a "Jubilee Service" was held in the Church of the Good Shepherd, to commemorate fifty years of existence as an organized congregation, and also to observe the fiftieth anniversary of the opening of the first Church edifice. The congregation was organized on February 25th, 1866, by the Rev. George B. Whipple, brother of Bishop Whipple, famed for his work in general, but most famed for his work for the Indians. On Christmas Day, 1866, the first Church building, now a part of the present parish house, was opened for public worship. There has been no break in the continuity of the life of the congregation. The sermon preached by Rev. J. Charles Villiers at the anniversary service was one in which history was blended with an exposition of the "Church Catholic and universal." At the close of the sermon Warden C. D. Lufkin, who, as a student at Shattuck Academy, became very intimate with Rev. Geo. B. Whipple—who after leaving Wailuku was Dean of St. Mary's Hall, Faribault, Minnesota, the town in which Shattuck School is situated—spoke of Dean Whipple as he had known him, and spoke in a way that greatly interested the congregation. The choir rendered special music, and the service as a whole was worthy of the occasion.

KOHALA DISTRICT.

One of the convincing evidences of Christian genuineness is the fact of Philanthropy—the love of mankind, all mankind. The writer of these notes has not lived in a community where that evidence is more convincing than it is in Kohala.

Thanksgiving Day was duly observed in St. Augustine's Church according to the rubrics of the Church and the proclamation of the civil authority. The offering sustained the tradition of Kohala—to date it is the highest per capita of any congregation in the American Church—and was devoted to the Armenian and Syrian Relief. The writer may be permitted to bear record that hundreds of dollars have been forwarded by the members of St. Augustine's congregation to other relief funds which have hitherto not been recorded in local journals.

The Feast of the Nativity was observed as it should be, all but two of the resident communicants fulfilling their obligations; the music was churchly, well sung, and contributed to the spirituality of the service.

The Christmas service struck an unwonted note in the Catholicity of the Church for those who were with us but who are not of us, when Anglo-Saxon, Teuton, Celtic, Korean, Chinese, Filipino and Hawaiian knelt before the common Altar to make their obeisance to the Father and Saviour of them all. The offering was for General Missions and almost quadrupled the assessment.

The Sunday School of St. Paul's, Makapala, was again the recipient of a splendid box of useful articles as Christmas gifts from the Woman's Auxiliary of St. Clement's, Honolulu. The occasion of the Christmas tree was one to be remembered by the children, for a large delegation of ladies and gentlemen from St. Augustine's were welcome guests, each one playing "the Good Angel" and bringing much good cheer and solid comfort to this district, the "end of nowhere." Altogether, the Christmas season was a glad one for priest and people.

LAHAINA.

Christmas on this side of the island was a beautiful day, and over sixty persons, including our boys and girls, had gathered at half-past ten for the service of Holy Communion. The little Church was never more handsome in appearance, with the white hangings on the Altar and the rood screen decorated with red berries. The offering was given to the Aged and Infirm Clergy Fund.

On the evening of Holy Innocents' our school children, with parents and friends, came together in the Parish Hall for their Christmas tree festivities, when, after a brief devotional service, the play of "Santa Claus & Co." was again rendered, much to the enjoyment of the children themselves, as well as to a few persons who had not previously heard it.

Father Bruno of the R. C. Mission gave us our tree—a real Oregon fir—which was prettily decorated; and we are indebted to Rev. B. O. Coale of the Evangelical Association for so splendidly taking the part of Santa Claus in the Christmas play.

The children played games and were made happy with some little gift, together with an apple and candy, and we here desire to thank most heartily those who in money and articles contributed to our children's pleasure.

Note.—Where would the above have occurred but in the Hawaiian Islands—

Roman Catholic and Protestant united in making the Sunday School festival of this Church a success? God bless them all!

HILO, HAWAII.

The weather prophet did his best to try the patience of the people living in and around Hilo about ten days before Christmas. The rain literally came down in sheets day and night, and we wondered if it would ever stop. Priest and people began to wonder if the weather would permit of a Christmas celebration. The weather improved the day before Christmas, and our plans were carried out.

The Church, which is always attractive, and which never fails to bring forth expressions of appreciation from visitors from the States, was most tastefully decorated for the Christmas services. Mrs. Harry Morehead, who took charge of the Church decorations, did her work well.

It is a great pleasure for the priest in charge to report six more Christmas communions this year than last. While this increase is not as large as we had hoped for, yet the fact that the record shows improvement and advancement is much to be thankful for. There is ground for hoping that next year's record will be an improvement over this.

Our grateful thanks are extended to Mrs. S. W. Wilcox of Lihue for making it possible for us to give the Sunday School children a fine Christmas entertainment. Just when the parson was wondering where the money was coming

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from to buy Christmas gifts for the Sunday School children, Mrs. Wilcox's generous check arrived. Truly, "it is more blessed to give than to receive." The fine Christmas tree that Mr. James Henderson kindly sent to us looked very pretty standing in the center of the Guild Hall, dressed in its gay decorations, and the children sang just a little more sweetly than ever as they marched around it singing, "It came upon the midnight clear, that glorious song of old." After a short service and address on "Christmas Love" and the giving and receiving of Christmas gifts, a general good time was indulged in by big and little folks before the happy good-nights were said.



Hilo, Hawaii,
Christmas-tide.

My dear Bishop Restarick:

May I tell you of my first Christmas in Hilo and the pleasure it has been to share in Mr. Tajima's promising work here?

As expectancy adds much to realization, so does preparation make one more joyous at such seasons as this. Not only was this true for me, but I know that the Sunday School children and the night school boys, who came daily through the torrential rains to help make gifts to make others happy, found this true. The entertainment was more truly theirs, since they gave themselves so freely. So did they enter into the joy which was in God's love when He gave us His great gift. Each day we practised Christmas carols, rehearsed speeches, so that when the day came all was ready. The Waiakea Sunday School joined ours at the Holy Apostles' Church. To see that Church crowded with eager Japanese children and adults was a delight. Although the Waiakea children did not know about Church they behaved very nicely. Our children formed the choir and led the singing and the responses. Mr. Tajima made a most earnest talk, so that we felt no one who came could say he did not know what Christmas meant. The Church was bright with poinsettias which Mr. Bodel's congregation had arranged. After the service the children were rested by the change to the Parish House, called St. James' Hall. Here the older Japanese boys had reconstructed a fern forest. Walls were hidden by the lovely green; arches spanned the platform; a fern-covered screen formed the background for the speakers. Over the top of this screen was a row of candles, and across the center in red, "Merry Christmas." At the right stood a fine tree, beautifully decorated by the girls and bright with electric lights. Nearby a large red paper Santa Claus guarded the screen which

concealed the gifts. At the left of the platform stood a tall chimney, and on the piano two wee trees. The program presented itself without introduction of the speakers and was part in Japanese and part in English. Afterwards came the part for which the children were most eager—that is, the gifts. So interested are the merchants in Mr. Tajima's work that they had donated many toys as well as money. So that he was embarrassed by the numbers of toys. This was fortunate for those children who were not regular Sunday School attendants, for they, too, had a gift besides the candy and apples. It was a tired but happy group who were left after the little children went home. Mr. Tajima is much to be congratulated, but I have been here long enough to know that such pleasant results are the results of hard and earnest work. Early Christmas morning Mr. Tajima took one of our Christian men and me to Honokaa. I had heard of this new work he had started. Forty men, only one of whom had been baptized, had banded together to hear of the Way. So in earnest are they that they rented a cottage near the Club and asked Mr. Tajima to come regularly. This cottage was most artistically decorated with an arch at the door, streamers and trees within. If you could but see that tiny room with 40 or more adults packed in to leave floor space for 50 children! I couldn't get out to count those on the porch. Mr. Seno, the catechist at Paauilo, brought over a dozen of his Sunday School, who gave an excellent program. The songs were especially good as the result of the excellent training of the Japanese school teacher. Then Mr. Seno made a short talk, and Mr. Tajima closed with another. Then came the cakes and fruit generously provided by these people, and Mr. Tajima had brought over gifts from Hilo. That night our hospitable host and hostess gave us a course Christmas dinner with ten other guests. As Mr. Tajima goes over so seldom their conference lasted till morning. I am so enthused by them that I would like to go over there to work. I am sure they would like to have Mr. Tajima permanently, but he has made such an excellent start now in Hilo, I find many of the other congregation of the Holy Apostles' Church not only rejoicing in the development of this work for the Japan-

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ese, but glad that one building shelters two flocks. May another year see a larger number rejoicing in God's love. The crowning feature was the baptism of Najagi San and Matsumoto San. This latter has come this year from Iolani, and so we share the work.

Thank you for the attractive Christmas greetings.

Very sincerely yours,

ALICE FYOCK.



PERSONALS.

Among the visitors now in Honolulu are the Rev. J. Townsend Russell, D. D., and Mrs. Russell. With them are a cousin, Miss Smith; a son and his tutor, Mr. Baker. Seldom does any party come to the Islands whose members are so heartily in sympathy with the spirit and purpose of the work here. They have entered into Church life as a matter of course. Dr. Russell has taken part in the services and has preached at the Cathedral; he has visited the Church schools and institutions, he has shown himself interested in the Russian work, and has spoken at a meeting of the Woman's Auxiliary of St. Andrew's Cathedral Parish, when his address was thoroughly enjoyed by the large number of women present.

A letter received from Mrs. D. P. Blue of Ashland, Oregon, contains greetings to all workers here. Mrs. Blue did good and faithful service during three years' charge of the Cluett House. She says that as she looks back at her life in the Islands it seems a delightful dream—or she says she must be dreaming when she wrote, for a big snow storm began three days before Christmas and continued up till the day of her letter, which was January 1st. She says: "It is the first white Christmas I can remember since I was a child, and on Christmas morning, as the boys and I went to the early service in our little Church, the world seemed like a lovely Christmas card." She writes further: "We were all so hoping that the Bishop might return from the Convention by way of Portland, but we do hope that we five are all spared till the next General Convention; we may induce him to come our way. Thank you for sending the *Church Chronicle*. We read every word."

Of one thing we are sure: Mrs. Blue will loyally do her duty, and do it efficiently, wherever she is.

Mrs. Bodel returned to Hilo on the S. S. Matsonia. After leaving the hospital she became the guest of Mrs. Pentland at Hauoli. We sincerely trust that

she will speedily recover her full health and strength.

Mrs. P. T. Fukao, the wife of our Japanese Priest in charge of Trinity Mission, expects to return to the Islands at an early date. We are glad to learn that the health of Mrs. Fukao has been restored by her residence in Japan and she is anxious to return to assist in the work in Honolulu. The Fukao children are anxious to return to the land of their birth.

After nine years of absence from Hawaii, Miss Marie von Holt has returned to the land of her birth. To her friends, and these are all the kamaainas, her coming has brought great pleasure. Since leaving the Islands she has had most interesting experiences in Germany and in England. In the latter country she was with her brother, the Rev. Aeneas Mackintosh, and as a matter of course entered into the activities of Parish life. Miss von Holt is staying with her brother, H. M. von Holt, and we all hope that her stay will be long.

We are glad to welcome home Mr. and Mrs. L. T. Peck and their son. Mr. Peck and family have had a deserved vacation on the Mainland, spending some months in the Adirondacks. We are glad to see them all look so well.

Mr. Elias Lyman of Burlington, Vermont, who was in Honolulu last year, has returned for another visit, bringing with him Mrs. Lyman, to whom he was married a few months ago.

Among the visitors interested in the Church have been Miss Taylor and Miss Littell. Miss Taylor, an ardent Churchwoman, was here last year, and on her return brought with her Miss Littell, who is the sister of our friend, the Rev. S. H. Littell of Hankow, China.

After the holidays St. Andrew's Priory began its session with three new teachers. Miss Sarah A. Shaw came from San Francisco, she being highly commended to Bishop Restarick by the Bishop of California and Dean Gresham. Miss Floria Lachmund came from Portland, Oregon. She is the graduate of a normal school, and attended St. Helen's Hall in her preparatory course.

The last teacher to arrive was Mrs. E. M. Stannard, who came from Ashland, Oregon. She is a college woman and is teaching in the High School department.

All these teachers are proving themselves capable and show that they are entering into the spirit of the school.

Many Church people are in Honolulu, among these Mr. Baker and daughter of St. Stephen's Church, Providence, R. I.; Mrs. W. L. Rogers and daughter of Gardner, Maine; and Dr. and Mrs. Norton Taylor, from Canada.

Mrs. and Miss Gordon, who are here on their way to Australia, motored across the continent, much of the way alone.

All the above are staunch Church people.

Mr. and Mrs. John Callendar Livingston and daughter brought letters from Dr. Manning of Trinity Church, New York, who commended them to us as "personal friends and parishioners."

Mrs. Waddell of Kansas City was the guest of Bishop and Mrs. Restarick during the stay of the transport in Honolulu.

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lulu. Mrs. Restarick and Mrs. Waddell were brought up in the same town and were communicants of the same Church, and each one attended the other's marriage. Mrs. Waddell is a niece of the late Bishop Leonard of Utah, and among her ancestors was another Bishop of this Church. Mr. Waddell is a consulting engineer on the construction of bridges. Mrs. Waddell was on her way to Guam to visit her daughter, whose husband is Lieutenant Talbot, the son of the Rev. R. Talbot and the nephew of Bishop Talbot. These young people were entertained by Bishop and Mrs. Restarick on their way to Guam some time ago.

There came on the Great Northern Mr. Torrey Everett, wife and two children, who intend to stay some time in Honolulu if they can get a house. Mr. Everett is the brother of Mrs. Waddell, and it was very pleasant that they could meet in the Bishop's House in Honolulu. Mr. Everett and family have lived in Southern California for some years.

Brother Dutton is an ardent American. He has cards for distribution on which is printed in colors the American flag and below it the following:

“AN AMERICAN.

“When naturalized the alien makes solemn oath: ‘That he will support the Constitution of the United States, and that he absolutely and entirely renounces and adjures all allegiance and fidelity to any foreign prince, potentate, state or sovereignty of which he was before a citizen or subject; that he will support and defend the Constitution and laws of the United States against all enemies, foreign and domestic, and bear true faith and allegiance to the same.’”

Brother Dutton sent the Editor a number of these cards.



ST. MARY'S MISSION.

Christmas at St. Mary's is always a busy and happy time; for days before, the whole neighborhood of children is all agog with excitement; they are peeping in at every door and window, hoping to see something of the preparations for the coming event.

At last came the time for the trimming of the tree, and realizing that oftentimes anticipation is as good as realization, they were allowed to remain and enjoy it with the rest of us. December 22d, which was the day selected, dawned clear and warm. At an early hour the children began to gather, and by two o'clock there were more than 200 children; they, with the many parents and friends, quite filled the three large rooms that had been decorated for the occasion.

After the singing of carols, Santa Claus came bounding in from his chimney corner, much to the surprise and delight of all; then began the happy time for the children.

Each child received a good present and a box of candy, great care having been given to the selection of presents, that each child might receive as far as possible what it most desired. It was a great pleasure to see their expressions of delight.

The evening was devoted to the party of the night school men. More than fifty were present, and it was truly an interesting sight to see Japanese, Chinese and Hawaiian men and women all entering into the games and sports of the evening.

At a late hour ice cream and cakes were served.

On Christmas morn there was an early celebration of the Holy Communion, which was very well attended.



HEARTLESS OR HELPFUL—WHICH?

It was during the Indian famine about twenty years ago. A prince of that land of famous jewelry and fatal poverty greeted a guest with the question, “What would you enjoy doing today? An elephant ride, a visit to our family treasure house, or what?” The day was spent in inspecting necklaces and bracelets, capes of pearls and diamonds held together by almost invisible wires, finger rings and toe rings, gold and gems, till the eye wearied of them and all the sense of value was effaced.

As the guest was conveyed back to the palace, he looked out across the plains where millions of the prince's subjects were stretching forth bony fingers for what little the missionaries could give to save them from starvation.

In Korea, far away, a little country church heard of India's suffering and a collection was started. One woman had not cash to give—nothing she could call

her own except two crude silver wedding rings—her only insurance that there would be funds enough to give her a decent burial. They had been saved for that purpose many a spring when the grain was all used, the barley harvest far off, and starvation so very near that the temptation to sell or pawn was almost too strong. Could she turn then into the collection? But think of India's women and children dying of starvation. When the collection was counted the rings were found among the coins. That is the difference that Christ makes.



GREASE.

Here is one of the late Mr. Moody's stories which was retold at the Convention by Mr. Finney:

“A man went on a visit to a neighboring town and one of the local men whom he met said to him: ‘Don't you want to come down and see our factory? We have got the most wonderful factory in the world.’ ‘What do you make?’ the visitor asked. ‘We make grease,’ was the reply. So the visitor went down to the factory and saw the exquisite machinery, and he said to the man: ‘Do you export all your grease?’ ‘No,’ said the man, ‘we don't export any.’ ‘Have you got trade enough locally to take care of your output?’ ‘We don't sell any of it locally.’ ‘What do you do with it?’ ‘Well, you see,’ said the man, ‘that is a very expensive grease to make and it takes all our output to grease our own machinery.’”—*St. Andrew's Cross.*



PRAYER BOOK REVISION.

Passing into Committee of the Whole the deputies took up the report of the Commission on the Prayer Book and in the course of the day completed its consideration of Morning Prayer, Evening Prayer, Special Prayers and Thanksgivings and the Psalter, with results afterward approved by the House.

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